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against the metaphysical moralists is simply this, that they invert the real order of dependence between the two branches of inquiry, and make the 'Metaphysics of Ethics' the beginning, instead of the end, of an examination of morals."

In this practical manner and in seven chapters bearing the titles, "Metaphysical Ethic," "The Roots of Ethics," "The Types of Virtue," "Moral Ideals and Progress," "Pleasure, Duty, and the Good," "The Goal of Ethics," "Beyond Good and Bad," Mr. Taylor has considered the ethical problem under its most manifold aspects; and both his processes of reasoning and the results he has reached will be found deserving of careful attention. μ.

CHRISTIANITY AND MYTHOLOGY. By *John M. Robertson*. London: Watts & Co., 17 Johnson's Court, Fleet Street. 1900. Pages, xviii, 484. Price, 8s. 6d.

Mr. Robertson has given us in this work a comprehensive study of the origins of Christianity considered from a mythological point of view. A myth, according to him, is "simply a false hypothesis (whether framed in bad faith or in good faith) which once found easy credence; and when inadequate or illusory hypotheses find acceptance in our own time, we see exemplified at once the play of the myth-making faculty and that of the normal credulity on which it lives.

"Any 'explanation' which is but an *a priori* formula to account for an uncomprehended and unanalysed process of phenomena is a 'true myth' in so far as it finds utterance and acceptance. Some myths are less fortuitous, more purposive, than others; and a question might be raised as to whether there is not here a true psychological distinction. My answer is that we can never demonstrate the entire absence of purpose: it is always a question of degree; and it makes little scientific difference in our elucidation whether we impute more or less of ignorant good faith, provided we recognise variation. A quite primitive myth may have been a conscious fiction on the part of its first framer; but the credulity of its acceptors assimilated it in exactly the same way as others framed in better faith."

Mr. Robertson's studies are the outgrowth of fifteen years of inquiry. They "set out with a certain scientific principle and a certain historical purpose: the principle being that Christian Origins should be studied with constant precaution against the common assumption that all myths of action and doctrine *must* be mere accretions round the biography of a great teacher, broadly figured by 'the' Gospel Jesus; while the practical purpose was to exhibit 'The Rise of Christianity, Sociologically Considered.' To that end I was prepared to assume a primitive cult, arising in memory not of a great teacher but (perhaps) of an obscure thaumaturg, concerning whom there is preserved, in the Epistles of Paul, only the tradition of his crucifixion. But the first independent explorations, the first rigorous attempts to identify the first Jesuits, led to a series of fresh exposures of myth.

'Jesus of Nazareth' turned out to be a compound of an already composite Gospel Jesus, an interposed Jesus the Nazarite, and a superimposed Jesus born at Nazareth. And none of the three aspects equated with the primary Jesus of Paul. Each

in turn was, in Paul's words, 'another Jesus whom we have not preached.' And the Twelve Apostles were demonstrably mythical." When he was continuing his studies, he was gradually led to the concept of mythology as a more catholic science, or a more scientific classification of certain knowledge, than it had yet been shown to be in the hands of its cultivators, admirable as much of their work had been. He has set forth this view critically and historically in the opening treatise of the present volume, on the "Progress of Mythology," and has continued the research in a treatise on "Christ and Krishna," with a view of solving objectively and scientifically a simpler general problem in mythology and hierology. In the third part, he has considered successively from his special point of view the many Gospel myths. His conclusion is: "If our analysis of the Gospels as a congeries of myths be broadly accurate, there has been set up not merely a set of more or less sound and tested propositions in place of an aggregate of delusion, not merely a certain body of historic truth in place of much primitive error, but a sustaining and 'constructive' conception of human history in place of one profoundly destructive and dispiriting. The champions of the traditional view of the Gospels are the truly negative teachers: they insist to the last that the records represent either a supernatural or a supernormal exhibition of moral greatness; that it needed either a God or a man beyond all compare to give forth such teachings; they imply that only by such moral cataclysms has humanity ever been bettered; and they further imply that there is either no chance or little chance of comparable betterment in the future. It is such teaching as this that peculiarly deserves to be branded as perniciously negative, in that it negates the moral faculty of all mankind. To apply the phraseology of the Christians of past time, it is a blasphemy against Man. It has cast a glamour of mystery round some ancient portions of men's handicraft, and has so taught later men to despair of their own powers. If our 'negation' be just, it establishes the momentous affirmation that as Man is the maker of all Gods, so is he the maker of all Christs."

HINDU LOGIC AS PRESERVED IN CHINA AND JAPAN. By *Sadajiro Sugiura*. Edited by *Edgar A. Singer, Jr.* Published by the University of Pennsylvania. 1900. Pages, 114.

This monograph forms Number 4 of the "Series in Philosophy" publications of the University of Pennsylvania and is a dissertation offered by the author in partial fulfilment of the conditions for securing the degree of Doctor of Philosophy at that University.

Hindu logic, usually known as *Hetuvidya*, or the science of reasoning, has, since the introduction of Sanskrit literature into the West, excited a particular interest in connexion with Indian philosophies. The *Hetuvidya*, especially the new system of Mahâdinnâga, shows a great similarity to the Aristotelian formulæ of reasoning, and this fact has induced some scholars to think that the Indian invasion of Alexander the Great brought the Eastern syllogism into Greece, and that the